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# Human rights and cultural diversity

## Report of the Secretary-General

**Addendum**

## I. Introduction

Subsequent to the submission of the report of the Secretary-General, in accordance with General Assembly resolution 55/91 of 4 December 2000 (A/56/204), additional information has been received.

## II. Replies received from Governments

### Argentina

[Original: Spanish]
[16 July 2001]

1. The Argentine Republic recognizes and respects cultural diversity in the observance of human rights. In this respect, the 1994 reform of the national Constitution marks a significant step forward in the policy of recognizing Argentina's ethnic and cultural diversity, as confirmed by article 75, paragraph 17, establishing the rights of indigenous peoples. The Constitution grants recognition to some important rights of Argentina's indigenous peoples and the highest priority is given to these rights in the implementation and interpretation of the law. The rights recognized cover their ethnic, historical and cultural identity, the legal status of their communities, community possession and ownership of the lands traditionally occupied by them, the transmission of their knowledge through bilingual and intercultural education, the protection of their heritage and existence by guaranteeing the "inalienability" of the land they live on, the hand over in future of suitable and sufficient land for human development and their involvement in managing natural resources and other matters affecting them. The recognition of these rights means that changes will be required in the law in order to ensure equal treatment for indigenous communities and the rest of society on the basis of the recognition of their differences, cultural features, ways and customs, and relationship with the environment. In order, then, to ensure that indigenous people are involved in drawing up the regulations for the article of the Constitution, and at the request of the indigenous organizations themselves, the first steps have been taken to draft legislation based on the outcome of the consultations carried out with input from the National Institute for Indigenous Affairs.

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2. The constitutional expert Bidart Campos, in a report commissioned by the National Institute for Indigenous Affairs dated 3 October 1996, says that in his judgement, "the clause cited implies the direct and automatic recognition of the ethnic and cultural pre-existence of the indigenous peoples of Argentina; in other words, it is operative in the sense that Congress could not deny that recognition. It concerns what in constitutional studies is known as the core content, which at the very least must be taken to be always applicable, even without changes to the laws". In the wake of the constitutional recognition, a special legal classification has been created specifically for indigenous peoples, which incorporates new rights — known as reverse discrimination in legal writings — and means that State structures and institutions will need to be adapted to recognize their ethnic and cultural diversity. While the norm undoubtedly requires a regulatory law, this does not mean that it should not be used straight away as a guideline to interpretation in matters of criminal and civil law.

**Provinces**

3. Until the 1994 Constitution explicitly established the say of the provinces in this area, there was a legal debate on whether the authority bestowed by article 67, paragraph 15, of the 1853 Constitution was the exclusive domain of the Federal Congress. In practice, there occurred in this area what is called a "reverse genesis", that is, it was the laws and actions of various provinces that gave a fresh impetus to the legal recognition of the rights of indigenous peoples living in their respective territories, beginning with the provinces of Formosa (1984), Salta (1986), Chaco (1987), Misiones (1987), Rio Negro (1988), Chubut (1990) and Santa Fé (1993). The constitutions of the provinces of Chubut, La Pampa, Salta, Jujuy, Chaco, Formosa and Rio Negro state that indigenous people are protected or should be protected and recognized as cultural groups with their own characteristics which must be respected and valued. Their right to land and to live as a community is also recognized.

**Act No. 23,302 on indigenous policy and support for indigenous communities**

4. Indigenous issues in Argentina have been governed since 1985 by specific regulations in the form of Act No. 23,302 on indigenous policy and support for indigenous communities and the decree regulating it (No. 155/89), which performs a monitoring function by regulating matters concerning the relationship between the indigenous communities and the State. The implementing authority is the National Institute for Indigenous Affairs, which comes under the Department of Social Development of the Office of the President.

**Ratification of the International Labour Organization (ILO) Indigenous and Tribal Peoples Convention (No. 169)**

5. With regard to the Indigenous and Tribal Peoples Convention (No. 169), the ratification of which was authorized by the National Congress in Act No. 24,071 of 4 March 1992, a second round of consultations prompted by the 1994 reform of the Constitution has been completed by the ministries concerned. At the request of the Ombudsman, the Ministry of Foreign Affairs, International Trade and Worship organized a meeting with representatives of all the ministries, at which it was decided to solicit an academic opinion from the Ambrosio Gioja research institute of the Faculty of Law at the University of Buenos Aires, headed by Germán Bidart Campos, on the compatibility of Convention No. 169 with the current national legislation, especially with regard to any conflict between it and the civil and penal codes. The relevant authorities are still examining the issue.

**Act No. 24,544 ratifying the Agreement establishing the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean**

6. The Agreement establishing the Fund for the Development of the Indigenous Peoples of Latin America and the Caribbean, drawn up at the eleventh summit meeting of Ibero-American Heads of State and Government, held at Madrid in July 1992, was ratified by Act No. 24,544. Argentina was represented at the meetings organized by the Fund with representatives of Government and the communities and has been a member of the Executive Board since May 1997.

7. It is worth noting that the Evaluation Committee, of which Argentina is a member, approved the proposals to award grants to two Argentine indigenous professionals to take courses in Mexico and the United States, as well as the projects submitted by two Argentine indigenous communities, all of which were to be financed by the Fund. In addition, three Argentine representatives attended the first meeting of the

Indigenous Advisory Body, held at Managua, to set the criteria for electing the indigenous representative of each country in the Fund.

8. The Federal Education Act (No. 24,195) recognizes the rights of indigenous peoples to take an active part in the gradual modernization of the education system in an effort to build a society at ease with its ethnic and cultural diversity.

9. In pursuance of policies and strategies to enrich the curriculum and the theory and practice of teaching in formal education, an agreement has been signed with the Ministry of Education of Jujuy to complement activities under the programme of support for bilingual and intercultural education with a national scholarships programme, thus enabling the programme to reach 600 students, who will receive scholarships and tutoring. Workshops for teachers and a seminar for tutors will be held to examine intercultural education through selected cross-cutting issues. The outcome of the seminar and the work of the intercultural education communities will provide input for reshaping the curriculum to reflect the recognition of interculturalism.

10. In 1997, scholarships valued at $152,400 were awarded to 75 students for further or university education in the provinces of Chaco, Chubut, Jujuy, Neuquén, Rio Negro, Salta, Santa Fé, Tierra del Fuego and Tucumán.

11. Attention is drawn to the fact that, at the request of the United Nations office in Argentina, the Universal Declaration of Human Rights was translated into the Mapuche and Toba languages.

12. The Institute follows a highly decentralized management model that involves the participation of provinces within a framework of consensual federalism. With this in mind, cooperation agreements have been signed with the provinces in which there are indigenous settlements, namely, Jujuy, Salta, Misiones, Chaco, La Pampa, Catamarca, Neuquén, Santa Fé, Santa Cruz, Rio Negro, Chubut, Tucumán, Formosa, Tierra del Fuego and Mendoza. Nevertheless, under current legislation, it retains all the functions relating to the monitoring and effective implementation of the rights of indigenous peoples recognized by the national Constitution and by Act No. 23,302.

13. The policy and activities of the National Institute for Indigenous Affairs are intended to enhance dialogue and relations with the indigenous communities and provincial governments with a view to observance of the rights of Argentina's indigenous peoples under the national Constitution, particularly with regard to the following topics: legal status, land, bilingual and intercultural education, and the participation and sustainable development of the communities.

14. The constitutionally recognized rights of indigenous peoples have led to an intense and far-reaching political and legal debate in Argentine society, with the full participation of those peoples and their communities, with a view to passing a law to regulate their scope. Under the programme for the participation of indigenous peoples, funded and jointly run by the National Institute for Indigenous Affairs and indigenous and pro-Indian communities and organizations, consultations were held with the country's indigenous peoples to give the latter the chance to express their views, needs and expectations with regard to the legislative reform inspired by the constitutional recognition of matters affecting them.

15. There are at present over 800 indigenous communities in Argentina, most of which are not legally classed as an indigenous community. Before their recognition under the 1994 Constitution, indigenous communities, given the legislation in force and their own pressing needs, adopted forms of association that were alien to their culture. They did so in order to obtain the legal status they needed to fulfil the requirements of the law as far as acts vital to their existence were concerned, and registered with the provincial office for legal persons, mostly in the form of a civil association, a form that was alien to their community organizational structures. Under this legal regime, almost all the communities of the provinces of Misiones, Chaco (46 communities), Formosa (110 communities) and Neuquén (33 communities) have provincial legal personality. In Chubut (7 communities), Salta (30 communities), Rio Negro (7 communities) and Tucumán (2 communities), most of them cannot have it because they do not have up-to-date documentation (records of assemblies and balance sheets).

16. The work of the National Institute for Indigenous Affairs is focused on support for intercultural education and indigenous teaching approaches, cultural revival activities and historical research conducted by the indigenous people themselves, and educational and

broadcasting activities aimed at the general public. In association with the national and provincial education ministries and the educational community, the Institute promotes: intermediate-level scholarships which include tutoring for the young scholars and workshops for the teachers; university-level scholarships; teaching of the mother tongue, in oral and written form; youth and adult literacy; the development of alphabets; the production of bilingual teaching materials; and greater public awareness of the constitutional rights of indigenous peoples. In 1997 and 1998, a programme to support intercultural indigenous education was set up, with scholarships for indigenous pupils regularly attending intermediate-level schools (third cycle of general basic education, where locally available). The programme considers grants for students, tutors taking a group of students for each school cycle, and the holding of special workshops for intermediate-level teachers. Thirty-two projects have been started in the provinces of Buenos Aires, Chaco, Chubut, Formosa, Jujuy, Neuquén, Rio Negro, Salta, Misiones and Santa Fé, which cater to 617 pupils at a cost of $597,600. In 1998, grants to the value of around $1 million were awarded to 1,100 pupils in 100 intercultural educational communities. The intercultural educational community is the key element in the programme that has made these results possible; it consists of representatives of the various parties involved (parents, tutors, teachers, managers, representatives of community organizations) and took responsibility for managing all the educational, economic and social details of every project. It was also responsible for the final evaluation of each project, including new elements to be taken into account in the field of intercultural education and educational management. The tutor is also an important figure, as the bearer of indigenous knowledge and as a source of reassurance for parents when the pupils in receipt of scholarships are being assessed.

17. The National Institute to Combat Discrimination, Xenophobia and Racism is a decentralized body established within the Ministry of the Interior by Act No. 24,515 for the purpose of formulating national policies and practical measures to combat discrimination, xenophobia and racism. To accomplish this, as provided for by the above Act, the Institute performs the following functions:

- Acting as the body for implementing Act No. 24,515 (establishment of the Institute) and Act No. 23,592 (reparation of moral and material damage occasioned by discriminatory acts or omissions), as well as concordant and complementary regulations, ensuring compliance with them, and the achievement of their objectives by analysing the real situation in the country as far as discrimination, xenophobia and racism are concerned and by preparing reports and proposals on these issues;
- Planning and promoting educational campaigns to underscore the value of social and cultural pluralism and to eliminate discriminatory, xenophobic or racist attitudes, and helping to run these campaigns;
- Compiling and updating information on international law and drawing up the relevant comparative reports;
- Receiving and centralizing complaints about discriminatory, xenophobic or racist behaviour and keeping a record of them;
- Setting up a registry to collect all documents, proof and evidence related to the Institute's objectives;
- Providing a full counselling service free of charge for individuals or groups who are discriminated against or who are victims of xenophobia or racism;
- Providing free advice and, at the request of the party concerned, seeking reviews of legal or administrative actions brought in matters within its field of competence;
- Making its technical expertise available to the Public Prosecutor's Office and the courts in cases relating to subjects within its field of competence;
- Informing the general public about any discriminatory, xenophobic or racist attitudes or behaviour in any walk of life in Argentina, especially in the areas of education, health, social welfare and employment, whether attributable to State authorities or entities or to private individuals;
- Assembling prima facie evidence of the presence in Argentine territory of persons who during or after the Second World War participated in the extermination of peoples or in the killing or persecution of individuals or groups of people on account of their race, religion, nationality or

political opinion, and, where appropriate, reporting them to the competent authorities;

- Instituting and pursuing the relevant judicial or administrative proceedings against persons covered in the above paragraph when there is sufficient evidence and in accordance with the provisions of article 43 of the national Constitution;
- Establishing working relationships with domestic or foreign organizations, either public or private, which have similar objectives to its own;
- Proposing the conclusion of new extradition treaties to the competent body;
- Concluding agreements with public or private organizations or bodies at home or abroad, with a view to achieving all the Institute's objectives.

18. In order to develop a strategy to prevent discrimination, rather than just try to provide some kind of support for victims, the Institute intends to set up a programme for the prevention of all forms of discrimination against migrants, refugees and indigenous peoples.

## Colombia

[Original: Spanish]
[9 July 2001]

1. In Colombia, ethnic and cultural diversity is recognized by the Constitution. According to article 7 of the Constitution, "The State recognizes and protects the ethnic and cultural diversity of the Colombian nation". The recognition of this right is in keeping with a new vision of the State, in which the human person is no longer conceived as an abstract individual but as a subject with specific characteristics who claims for himself his own ethnic awareness. Values such as tolerance and respect for what is different become essential within a society that is becoming stronger in diversity, in the recognition that each individual within it is a unique and special subject who can make his own life plan feasible.

2. Colombia presents a scenario in which a wide variety of cultures have interacted. It is a country of several races: indigenous, white, black and mixed race. It combines the traditions of the American, European and African peoples; it is a rich and diverse country of blends and reciprocal influences that determine its multi-ethnic and multicultural character. In Colombia at the present time the existence of three major ethnic and social sectors that differ geographically and culturally from the majority of the population can be seen: the Afro-Colombian communities, the indigenous peoples and the Raizal communities of San Andrés and Providencia. Recently this status has been recognized in respect of the Roma or Gypsy people.

3. The category of ethnic community and ethnic group began to be used in Colombia at the end of the 1960s, especially to refer to aboriginal Amerindian groups, the descendants of the peoples who inhabited the territory when the Spanish arrived. Other culturally differentiated groups are formed by immigrants or descendants of immigrants. This is the case with the Maronite and Muslim communities of Syrio-Lebanese origin, those of Hebrew descent and some small groups of Asian descent concerning which there is no record of cases of discrimination, probably partly on account of the economic status they have traditionally held.

## Cuba

[Original: Spanish]
[3 July 2001]

1. The Government of the Republic of Cuba attaches great importance to the irreplaceable role the international community must play through the United Nations system in promoting international cultural cooperation resting on and guided by complete respect for diversity.

2. International cooperation should be based not only on a deep understanding of the great variety of issues facing all societies, but also on full respect for the political, economic, cultural and social diversity of each, in strict compliance with the aims and principles of the Charter of the United Nations. The universal nature of human rights in itself was not accepted until the Vienna Conference, when, at the same time, respect for the diversity of the cultural heritage and for individual national, historic and other characteristics was recognized and affirmed.

3. Diversity, far from weakening the universal values of human civilization, constitutes their main source of strength and richness. The Declaration of the Principles of International Cultural Cooperation,

adopted by the United Nations Educational, Scientific and Cultural Organization (UNESCO) in 1966, states in article I:

> "1. Each culture has a dignity and value which must be respected and preserved;
>
> "2. Every people has the right and the duty to develop its culture;
>
> "3. In their rich variety and diversity, and in the reciprocal influences they exert on one another, all cultures form part of the common heritage belonging to all mankind."

Today these propositions are of more importance than ever before. Human productivity and creativity have taken huge strides and, in doing so, have promoted what has come to be known as the process of globalization, with its unquestionable impact on economic, political, social and cultural affairs. The interdependence of processes and events taking place in the most different parts of the world is becoming clearer all the time. The ways and means which could help to further harmonious exchanges between different cultures and civilizations and help them become better acquainted with each other have grown considerably. Yet none of this has happened. In the unjust conditions prevailing in the world, cultural diversity has never been in so much danger. The "unipolar" hegemony of the United States in international economic, political and military relations has been symmetrically reflected in the imperialistic policy followed by the United States and its main allies in the cultural field.

4. The educational, informational and cultural gulf has widened between the countries of the North and the South, because most people living in the South are unable to obtain access to the new information and communication technologies. The few minority sectors that are able to access the Internet, enjoy the benefits of cable or satellite television services or regularly read the press, will in fact be forced to use English as a language of communication and must accept information produced principally according to the standards of American transnational information companies.

5. The impact on young people and children is especially serious and is coupled with a "transculturation" brought about by the entertainment industry. The ideological and cultural values of the American way of life are being increasingly imposed on the whole world, which is particularly harmful, since the society of the United States is extremely prone to excessive individualism and violence. In fact, the colonial practices of the eighteenth and nineteenth centuries are returning in more subtle forms. The value and wealth of age-old cultures are being plundered and even negated by powers aspiring to world dominance. As a result, languages, cultures and ethnic groups are disappearing faster than ever before, with all the social and cultural repercussions that implies.

6. The universality of all human rights will not become a reality until the differences and individual traits of each human being and each people are respected. All attempts at imposition and dominance destabilize and discredit the international system for promoting and protecting human rights. Civilizations and religions like Islam have been a particular target of imperialist propaganda, which sets out to discredit and even demonize them. Because culture is closely linked to politics and ideology, hegemonic assimilation strategies which the major Powers impose in the cultural field have been accompanied by similar schemes in the political and ideological sphere. An attempt is being made to establish a single pattern of democracy and governance on the basis of the unjust rules of so-called liberal democracy, without taking any account whatsoever of the characteristics and situations of individual countries. This creates a powerful instrument to facilitate domination over peoples and control over their identities.

7. As in the "cruelest" periods of the medieval Inquisition, all heretics who reject the prevailing dogma are condemned and subjected to the heaviest sanctions. Similarly, within the industrialized countries, not a word may be spoken about the most repugnant violations of the rights of minorities, migrant workers, indigenous peoples and the underprivileged, who are supposed to be assimilated in the "progress" and superiority of "Western civilization". In those countries, racist and xenophobic organizations, parties and propaganda are accepted for the sake allegedly of the defence of freedom of opinion and association. Cuba denounces these situations and advocates genuine international cooperation based on the strictest adherence to and respect of cultural diversity. For its part, the Cuban Government, together with many civil organizations of the country, has decided to extend and strengthen the work of the Cuban revolution in defence of the cultural identity of its people and, at the same time, to widen knowledge and enhance appreciation of

the best of the culture produced in all other parts of the world, whether North or South.

8. The new audio-visual and communication technologies are being used in Cuba in a drive for the quantitative and qualitative development of all branches of culture throughout the country. Innovative projects like the "University for All", which utilizes television, are already producing positive results in this respect. The Cuban nation and culture emerged from a creative synthesis of various cultures and races. The Cuban people values and appreciates diversity. At the same time, it has had to fight like few others against attempts at annexation and the assimilation of its identity by the most powerful nation in the world, from which it is separated by a mere 90 miles. Cuba will therefore firmly support any endeavour within the United Nations system to defend respect for cultural diversity.

## Iraq

[Original: Arabic]
[23 August 2001]

1. The Government of Iraq wishes to point out that the developments in the structure of the international community at the beginning of the twenty-first century inevitably entail social interaction and pluralism and, consequently, cultural diversity which constitutes a natural development that necessitates legal coverage and closer human relations. Accordingly, the Government of Iraq has adopted a policy that rises above any racial or confessional tendencies and is in keeping with its belief that tolerance in regard to cultural diversity forms the basis for the achievement of peace and interaction between individuals and peoples and between their considerable contributions to the enrichment of the human heritage and civilization.

2. Iraq is characterized by its homogeneous social fabric, as illustrated by its numerous minorities, cultures and religions, all of which, through positive interaction, have contributed to the development of its civilization and the peaceful coexistence of all its population groups. Accordingly, the Government of Iraq has diligently taken a series of legal measures to safeguard and promote the rights of its Kurdish, Turkoman, Syrian, Assyrian, Chaldean, Sabian and Yazidi minorities in a manner consistent with the essence and philosophy of international human rights instruments, taking into consideration the national particularities and historical and cultural backgrounds of Iraqi society.

3. With regard to the measures that the Government of Iraq has taken to protect cultural diversity, we wish to refer to the series of relevant laws and measures promulgated within the framework of the national strategy for the development of public awareness through education, information and culture, as illustrated by the following:

4. The Iraqi Kurdistan Regional Autonomy Act No. 33 of 1974, which was designed to provide effective means for the realization of the political, social and cultural rights of the Iraqi Kurds, firmly consolidated the foundations for the protection of cultural rights through the establishment of a Kurdish Cultural and Publishing House; the establishment of a Kurdish Scientific Academy; the guarantee of freedom of the press at the local level; the introduction of compulsory primary education and the compulsory teaching of the Kurdish language at schools and universities in the autonomous region; the establishment of a radio and television station in the autonomous region.

5. In addition to the above, the Government of Iraq has also diligently taken a series of measures to enable the other aforementioned minorities to exercise their cultural rights without discrimination. For example, the Revolution Command Council promulgated Decree No. 251 of 1972 recognizing the cultural rights of the Assyrian and Chaldean Syriac-speaking minorities, as well as Decree No. 89 of 1970 recognizing the cultural rights of the Turkomans. In this context, the Government of Iraq has endeavoured to provide ongoing support to enable all the minorities and confessional communities to exercise their cultural rights. For example, support has been provided for three magazines promoting the Christian heritage: the *Al-Fikr al-Masihi* (Christian Thought) magazine, the *Bain al-Nahrain* (Mesopotamia) magazine and the periodic *Najm al-Sharq* (Star of the East) magazine. This confirms the considerable concern that the State is showing for the Christian community. Moreover, Iraq has a constitutional obligation to respect the freedom of thought, conscience and belief of all religious and confessional communities, without any discrimination.

6. Iraq is effectively respecting the rights recognized in the international instruments concerning the rights of minorities by ensuring equal treatment and non-discrimination. All the legislation and measures that the

Government of Iraq has promulgated to safeguard the cultural rights of minorities fall within the framework of a national programme that ensures full recognition of the rights of all members of Iraqi society, regardless of whether they form part of the majority or the minorities.

## Qatar

[Original: Arabic]
[5 July 2001]

1. The principle of the universality and indivisibility of human rights, which constitutes the essence of the Universal Declaration of Human Rights, means that account should be taken of the importance of participation by all historical, cultural and religious backgrounds in the formulation of those rights and that any attempt to impose concepts incompatible with that principle would not constitute a durable basis for human rights unless all the world's cultures felt that they had contributed to the formulation of the content thereof.

2. This is most clearly illustrated by the fact that, for well-known historical reasons, international human rights standards are based primarily on Western concepts and, therefore, are not always suited to other cultural environments. There is a prevailing and justifiable belief that the increasing incidence of crime and the emergence of social problems are simply manifestations of the excessive individualism on which the social fabric in the West is based.

3. In contrast, other cultures, including Islam, attach greater value to social harmony and are more inclined to sacrifice individual personal interests for the benefit of the community and the nation. Many of the world's cultures believe that the aim of human rights should be to ensure the welfare of society as a whole and that protection of the community necessarily implies the need to protect the rights of individuals. Moreover, some cultures regard the individual's obligations towards his family and society as an indispensable component of any system of rights.

4. There is also a widely held belief that since the present human rights standards are derived from Western liberal traditions, they constitute a tool for cultural hegemony and colonialism by an unjust political and economic world order because, at the time of the adoption of the Universal Declaration of Human Rights, the United Nations was dominated by some of the world's cultures, and States which subsequently signed its Charter and committed themselves to its principles either had no other choice or were unable to negotiate. In fact, this constituted a disavowal of the diverse traditions underlying the concepts of human dignity, since all cultures have moral traditions concerning the standards of treatment to which everyone is entitled and these cultures should participate effectively in the formulation of any universal principles of human rights in order to ensure that those rights are not derived largely from the language and concepts of a particular culture which might be of limited relevance to other cultures. This in no way implies denial of the validity of concepts and beliefs outside the geographical and cultural limits of their source. However, in order to safeguard the splendid variety of collective human expression, any system that lays claim to universality should take cultural diversity into account.

5. In conclusion, the State of Qatar believes that recognition of cultural diversity will help to enrich the world's understanding of, and respect for, human rights.

## Russian Federation

[Original: Russian]
[30 July 2001]

1. Since the adoption by the General Assembly of resolution 55/91, "Human rights and cultural diversity", the Government of the Russian Federation has adopted a federal programme, entitled "Culture in Russia (2001-2005)", which is at present the main document defining State policy on the maintenance and development of cultural diversity in Russia. One of the main aims of the programme is to "support the diversity of cultural life".

2. Work is currently under way on a series of federal bills stemming from the adoption of the programme: these include amendments to the fundamentals of legislation on culture and cinematography in the Russian Federation Act. Steps are being taken to ensure unrestricted access for cultural workers and entities to the "cultural consultant" legal database. A collection of pamphlets presenting the legislation that governs various aspects of cultural activity has begun to be published.

3. A range of activities in the constituent entities of the Federation are planned for 2001, with the aim of encouraging the preservation of the rich, varied cultural heritage of Russia's peoples and stimulating a dialogue between cultures. The first group consists of nationwide and interregional folk art and ethnic culture festivals (e.g. the Northern Caucasian Festival of Ethnic Cultures in Krasnoyarsk, the National Festival of Arts and Crafts of the Indigenous Peoples of the North in Moscow). The second group comprises National Culture Days for individual ethnic groups and peoples in the Federal capital and the regions. A third group is made up of interdisciplinary events in multi-ethnic regions, including debates and lectures on the problems of intercultural dialogue and interaction, mini-film festivals and art exhibitions.

4. At the international level, Russia is contributing to the preparation at UNESCO of a draft declaration on cultural diversity for adoption at the thirty-first session of the UNESCO General Conference in October-November 2001.